

A

SERMON

Preach'd before the

QUEEN

IN THE 4474. ann. 21

Chappel Royal at St. James's,
November the Fifth, 1076.

BEING THE

Anniversary Day of Thanksgiving for the
Deliverance from the *Gun-powder Treason*;
And for the Happy Arrival of His
Late MAJESTY, &c.

DEUT. iv. Ver. 7, 8, 9.

*What Nation is there so great, who hath God so nigh unto them,
as the Lord our God is in all things that we call upon him for?
And what Nation is there so great, that hath Statutes and
Judgments so righteous, as all this Law, which I set before
you this day? Only take heed to thy self, and keep thy Soul
diligently, lest thou forget the things which thine Eyes have
seen, and lest they depart from thy Heart all the days of thy
Life, but teach them thy Sons and thy Sons Sons.*

By GEORGE STANHOPE, D. D. Dean of
Canterbury, and Chaplain in Ordinary to Her
MAJESTY.

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And what Nation is there so great, that hath Statutes and Judgments so righteous, as all this Law, which I set before you this day?

Only take heed to thy self, and keep thy Soul diligently, lest thou forget the things which thine Eyes have seen, and lest they depart from thy Heart all the days of thy Life; but teach them thy Sons and thy Sons Sons.

THE Main of this Fifth Book of *Moses* is a Recapitulation of several memorable Passages, contained in the other *Four*. But they are here repeated and enforced with all that Piety, and Wisdom, and tender Affection, which became so good a Governour. He, having in the three foregoing Chapters brought to remembrance many signal Instances of the Divine Favour, whereby God's People had been safely and even miraculously conducted to the Borders of the Promised Land, does here proceed to admonish them, what effect it was expected those Mercies should produce. In my Text particularly he represents both their Privilege and their Duty, in Terms so significant and comprehensive, as were exceeding proper to engage the Attention of *Israel* at that time. And (Blessed be the Goodness of the same gracious God) they are a Subject of Meditation no less seasonable at this time: On a day, that ministers so ample and so manifold matter of thanks and joy, to all the Members, and all the Lovers of our *Israel*.

Permit me therefore to shew as well ours as *Israel's* part in them, by making some few Remarks upon the Words;



Words; First, with regard to the original occasion and meaning; And then, as they are applicable to the present happy Circumstances of the English Church and Nation; Those Mercies more especially, which it is the Design of this solemn Assembly to commemorate.

The Text, as hath been already intimated, does plainly consist in two parts. *Israel's Advantage*, and *Israel's Duty* consequent thereupon. The former is declar'd at the Seventh and Eighth; the latter at the Ninth Verse.

Their Advantage is Two fold. (1.) God's Readiness to hear and grant their prayers, Express'd by being *nigh unto them in all things that they called upon him for*. [ver. 7.] (2.) The excellence of that Religion in which they were instructed, meant by *having Statutes and Judgments so righteous, as all the Law, which Moses set before them*. [ver 8.]

Their Duty is likewise said to be Two-fold. (1.) The making These an effectual Motive to Thankfulness and Obedience; [Ver. 9.] *Only take heed to thy self, and keep thy Soul diligently, lest thou forget the things which thine Eyes have seen, and lest they depart from thy Heart all the days of thy life*. (2.) Taking care to perpetuate the Memory of these Mercies, by *teaching them their sons, and their sons sons*.

I. I begin with the First of *Israel's Advantages*. The *Having the Lord their God nigh unto them in all things that they called upon him for*, [Ver. 7.]

The holy Scripture, which frequently condescends to our Capacity, by speaking of God after the manner of Men, hath done so in the Passage now before us. A Being by Nature Omnipresent cannot, in strict speaking, be capable of Local Distance or Approach. He therefore, with regard to his Power and General Providence, must needs be equally every where. But finite Beings have their Presence and Activity limited to some determinate Space. Beyond this they are sometimes unable and cannot, sometimes unkind and will not, extend their help. Now in Allusion to these it is, that we read of God withdrawing from, or coming near to Men, by such a distinguishing Providence, as imports particular

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Favour and Affection. And, as the misery of the wicked, who are deprived of This, is described by God's [Isa. 1.15. Prov. 1.28. Psal. 10.1.] *hiding himself from them, not being found of them, not answering or bearing them, standing, and [Psal. 138.6.] beholding them afar off, and the like:* So is the security of the Good, to whom it is vouchsafed, express'd by his [Psal. 121. 3, 4. 34. 15. 37. 24. 40.] *Eyes watching over them, his Ears open to them, his Hand upholding them, by standing by them, and in my Text, being nigh unto them in all things that they call upon him for.*

You, I am sure, need not be told, how eminently Israel was honoured in this respect, above any other People then in being. The manner of their Deliverance out of Egypt, and the wonderfully speedy Redresses they found from the numberless difficulties that encounter'd them, are Evidences sufficiently known of God's peculiar Care and Kindness for them. And whoever shall reflect a little all upon the different Fortunes of that Nation; how inconsiderable their Beginnings were, how mighty and general the Opposition against them, and yet how prodigious and irresistible their Successes, must needs allow that the *Psalmist* hath given the true Account of their Establishment and Increase, when declaring, that it was God, [Psal. 44. 3, 4.] *who drove out the Heathen planters of them in, That they got not the Land in possession thro' their own Sword, neither was it their own Arm that helped them, but his Right-hand, and his Arm, and the Light of his Countenance, even because he had a Favour unto them.* So exceeding beneficial to themselves, so manifest a Distinction between them and all they had to contend with, was the First Advantage specified here, the constant Readiness of God to hear their Complaints, and to assert their Cause.

2. Nor was that other Distinction less remarkable. The *holy Statutes and Judgments* so righteous, as all the Law that Moses set before them. The Excellence of the Religion might easily be made appear in many more Instances, than the Time will suffer me to mention.

will therefore, as briefly as I can, reduce my Thoughts upon this Subject to the Three following Heads.

1. Its informing them in the Knowledge and worship of the One True God. It gave them right and reverent Apprehensions of his Being and his Providence, of the Invisibilty and Unity of his Nature, and his sole disposal of Events here below. It prescribed a Service of his own immediate Direction; and inforced their Compliance by Promises and Threatnings of such Temporal Good and Evil, as, by being heretofore erroneously ascribed to false imaginary Deities; was the very Ground and Support of all the *Pagan* Idolatry and Superstition. It induced such Ceremonies, as might at once carry significant Intimations of inward Purity, and stand for indelible marks, whose peculiar they were. It led them to, and prepared them for, *Christ* and the Mysteries of his Blessed Gospel, by such Emblems and *Shadows of better things to come*, as the Corruptions of that Age would admit, and the Condition of that People rendred practicable and proper. And, lastly, it required, as one indispensable Act of Obedience, that every Man should frequently meditate upon, diligently read, and be perfectly well versed in, the several parts of this Law, that he might be supposed at any time to fall within the compass of his Practice.

2. The Virtues of Sobriety, Temperance, Chastity, and all the Moral Perfections reducible to that, which Divines use to distinguish by the Duty to our selves, were provided for; not only by those Precepts of the Decalogue relating to this matter; (the Reason and Obligation whereof are universal and perpetual) but also by the several of the Ceremonial Institutions particular to this People. The frequency and Solemnity of their Fasts, the Prohibition of sundry sorts of Meats, the Abstinence from pleasures otherwise lawful and innocent, enjoined upon many occasions, all tended to correct that propensity to Luxury and Excess in sensual Enjoyments, so visible in, but withal so injurious to, the present corrupt

state of Humane Nature. All helped to beget a just contempt and detestation of that Licentiousness which sinks Men into Brutes; and yet had gained such credit with the rest of the degenerate World, as even to be adopted into their Offices of Religion; and so to represent that their Duty and their Glory, which was in truth the highest Aggravation of their Sin and Reproach.

3. Once more. The Excellence of this Religion deserves our particular Regard for the great Wisdom of its Civil Constitutions. The Measures directed to those in a governing or private Capacity; for impartial distribution of Justice; for punishing, repairing, restraining, and even preventing of Wrongs, were admirably tempered for cherishing Peace, and Order, and good Understanding. The Precepts of Humanity, and Courtesy, and Compassion to all under any disadvantage of Fortune and Condition, and the strict Engagements to mutual Assistance in any common distress: The Treatment of Servants, of Criminals, of the Poor, the Fatherless, and the Widow, were nicely calculated for Kindness and Amity, and killing the Seeds of Oppression and Cruelty. The Sacredness of mutual Contracts, the Rules for Borrowing and Lending, the Years of Release and Jubilee, and the unlawfulness of alienating Estates finally, these laid the Ax to the very Root of Avarice and Ambition. So that one may venture to say, No Scheme of Government hath exceeded this in discountenancing a private and selfish, and encouraging a generous and truly publick Spirit; in obliging Men to love and live like Brethren, and uniting them in an eager Zeal for the common Cause of their Country, and their God.

I cannot think Justice done to this *First* Head, till it be left upon You with one Reflection, to which the Words of my Text do naturally lead me. It is, That in the two Advantages we have been treating of, the Greatness and peculiar Felicity of *Israel* did chiefly and properly consist. For thus we find each of them intro-

duced,

duced, *What Nation is there so great that hath God so nigh unto them?* And again, *What Nation is there so great, that hath Statutes and Judgments so righteous?*

And great indeed they were in some respects, of which I think no History affords a Parallel. A People, whose vast Increase and Power was not, like that of other Nations, owing to foreign Growth of Numbers ingrafted upon the original Stock, but all natural Branches springing from one and the same Root. A People, who, thro' various Revolutions, and differing Forms of Government, preserved their Constitution still entire: Who made a noble Figure for two thousand Years; who survived Three most potent Monarchies, and were not broken by the Fourth, till after Calamities and Devastations incomparably more dreadful, than any State besides was ever able to sustain,

'Tis true, their Affairs were not always prosperous, but when they were otherwise, God still appeared nigh unto them. The dismembring ten parts of that Body at once, the long Captivity in strange Lands, and the frequent disasters in their own, did, in the nature of the things, plainly tend to their speedy decay and utter dissolution. But in the Event, what End did all these serve, so much as to render the special Providence over them more conspicuous and astonishing? For to what else can we ascribe those wonderful recoveries of strength, which, like Health to Patients given over for dead, no ordinary means were adequate to, no Rules of Humane Policy could account for? The Barbarities of their Adversaries retorted back in Vengeance and Ruin upon the Oppressors themselves, and the subtlest Contrivances to work their downfall so often converted into means of their firmer Establishment and more glorious Exaltation, must needs have proceeded from the immediate Hand of Him, who *takes the Crafty in their own Devices,* and suffers *no Weapon formed against his Chosen to prosper.* To these uncommon Consequences, the *Righteousness of their Statutes and Judgments* did also greatly contribute.

Upon them the Promises of Divine Protection and Favour were suspended; so that these, while observed, continued an impregnable Defence. The Afflictions sent for neglect of these, by bringing them back to a better Sense, did at the same time bring back God's readiness to hear and help. The wisdom of this Law struck an Awe into Strangers, softened their Enemies, and more than once recommended them to such Indulgence from *Heathen* Princes, as patronized their Cause, and became the principal Instrument of restoring the Peace of their Country, and the primitive Splendor of their Religion. A Religion, which, by uniting both their Interests and Affections, rendered them so formidable Abroad, and so safe at Home, that, if we may have leave to judge from probable circumstances, the *Romans* could not at last have effected their overthrow, had not God, as a fatal Introduction to it, permitted a Zeal so bitter, and Factions so furious, to kindle and consume them within, that the rage of these did the work of their Enemies without, while by a prodigiously blind and barbarous Infatuation, they first divided from, and then engaged against, and destroyed one another.

II. Having thus shew'd *Israel's* Advantages, and how justly their Greatness is attributed to them; let me now pass to the Duties enforced from thence. Upon the first Branch whereof I shall not need to argue. For till, not only Scripture, but even Common-sense be abandoned, we must remain persuaded, That all Appearances of an extraordinary Providence in Men's Favour require a Tribute of Glory and Thanks to God; that this Tribute is not duly and honestly paid, unless express'd by their Lives as well as their Lips: That it is indeed much more effectually express'd by their Lives than by their Lips, and that the latter is requir'd only in order to the former.

As little can I judge it necessary to prove, That the End of Religion in general is Obedience, and that the Piety and Virtue of its Professors ought to shine forth, in proportion to the Purity of their Principles and the perfe-

perfection of their Knowledge. These are Remarks so obvious and evident, that every one here present, I take for granted, acquiesces in Israel's Obligation to that part of the Command at the Ninth Verse, *Only take heed to thy self, and keep thy Soul diligently, lest thou forget the things which thine Eyes have seen, and lest they depart from thy Heart all the days of thy Life.*

But it is possible, some, who are satisfied in the Reasonableness of such Returns for present and personal Mercies, may not be equally clear in that other Command, of transmitting down the Remembrance of past Blessings, and continuing solemn Acknowledgements for them among Generations yet unborn. If any such now hear me, I shall hope they will think the Equity of this Ordinance also abundantly justify'd by the following Consideration.

1. The closeness of the Relation between Ancestors so blessed, and the Descendents from them. For surely it is contrary to Reason, no less than to Nature and Blood, to look upon our selves as unconcern'd in their Fortunes of any kind, of whose Substance we are a part, and from whence our very Life and Being are deriv'd to us.

2. The condition of all publick Communities. Which is, that they do not die off like private Men, but continue in that capacity the same, what change soever may happen to the Individuals whereof they they are compos'd. And here the Body Civil resembles the Natural, for the particles of that too undergo daily and hourly Alterations: And yet the Man in one case, and the Society in the other, is still to all Intents and Purposes One, from the first moment of Existence, to that of final Dissolution. Consequently all National dangers and Deliverances do really affect every Member of that Nation, as such; in how distant a succession soever he may live from the time of those publick Events.

But, *Thirdly*, Tho' such Events themselves be not, yet the Influences and beneficial Effects of them are present to Posterity oftentimes in so sensible a manner, that they may in this respect be very truly stiled personal Blessings. Thus every *Israelite*, so long as that Dispensation endured, found his account

count in the Mercies referr'd to by the Text. And therefore the Sons and the Sons Sons were obliged to all fitting Demonstrations of Gratitude, for the Deliverance out of the Bondage of *Egypt*, and the giving of so excellent a Law; no less than those Fathers, whose own Eyes had seen the Wonders of God at the Red-sea, and all the awful Pomp of his Majesty at Mount *Sinai*.

For such Reasons as these, we may fairly presume, God was pleased to institute lasting Memorials of his Goodness to that People. But, whether for these Reasons or not, it ought to suffice us, That such Memorials were certainly of Divine Institution: That the Form and the End of them are our Pattern, by being so contriv'd, as not only to publish the great Benefactor's Praises, but also to promote his true Religion: That the *Jewish* Rulers afterwards esteem'd themselves not only allowed, but obliged, upon extraordinary occasions, to ordain the like; without any positive and immediate Direction from Heaven in the matter: That such, in particular, were the Feasts of *Purim* and the Dedication; the latter whereof our blessed Lord vouchsafed to honour wit his presence. And sure we may have liberty to infer a parity of good Reason, and good acceptance with God, when publick and important Mercies are in succeeding Ages celebrated by Solemn and Religious Acknowledgments. Hence have the Wisdom and Piety of our Governours set a Mark of Distinction upon this Day. How very justly, I am now about to observe, by bringing home to our own Church and Nation the Words of my Text, and the principal of those Remarks, which I have hitherto been drawing from them.

I. We sure were of all Mortals the most disingenuous and unworthy, did we not evidently discern, and thankfully rejoyce in, a lively resemblance to *Israel*, in the readiness of God to succour and protect us. No period of Time, since Miracles have ceased, can produce more remarkable Instances of this nature, than the *English Church* and Nation have been bless'd with, since rescued from the Bondage of their *Romish* Taskmasters. The Attempts to reduce us have been not only so numerous and subtle, but so bloody, and barbarous, and bale;

before prove their pretended Conversion to be of a kind altogether different from those laboured by *St. Paul*, and such as plainly *ask not Us but Ours*.

Yet in the Design of this Day, they even outdid themselves. † Design so spiteful and unprovoked; so cruel in the Intention, so secret in the Contrivance, so long under debate, so speedy in the manner of Execution, and so dismal in its Consequences, as carried all the marks of that *Hell*, where alone such a Monster could be engendred. A notable Argument of their Charity to Mens Souls, who found out this new Fire for purging them! A holy Zeal indeed, for King, Prince, Clergy, Nobility, and the whole People Representative (all pretended to be in a state of Damnation) to be blown away into Eternity at once, without one Moment's leisure for Repentance! An extraordinary Honour done to Religion, shamelessly to abuse that sacred Name, and prostitute its solemnest Ties of Oaths and Sacraments; to advance * *Rome Christian*, by Measures so treacherous and inhumane, as the Principles of *Rome Heathen* would have rejected with the utmost Indignation and Scorn!

I would not by any means, nor did our then injured Sovereign, undertake to charge all of that Persuasion, with a part in, or even Approbation of, this unparallel'd Villainy. Many, we charitably hope, are not so entirely at the Devotion of their intriguing Casuists, as by their Sophistry to be argued out of the first and brightest Maxims of Morality and common Honesty. But, whether we can think so favourably of one celebrated Order among them, and the governing part of their Church, let their own Conduct in this single point determine. The first Attempt was to discredit, and, with their usual Modesty, deny the Fact. A Labour, which many concurrent Intimations from Abroad, but especially the Circumstances of the Discovery, the hardened Gloryings of some, and the unextorted † Confessions of other Accomplices, did quickly then, and always ought to render unsuccessful. Beaten from this Eva-

† Bishop Andrews's *Torturi Torti*, p. 83, &c. * *Thuanus*, lib. 135. p. 2.
 † Of these Confessions see *Thuanus*, Lib. 135. Part. 2.

sion, their next was then to *lament* it. * But what did they lament? The Wickedness, or the Disappointment of this Conspiracy? For they have left us under just Suspence. Suspence shall I say? or rather, that they have sufficiently explain'd themselves, by the very kind Reception of Two † of the Traitors at *Rome*, by the preferment of One in the *Pope's* own Court, and by inserting Two others ‡ executed for it into the *Jesuits Catalogue of English Martyrs*, invoking one of them among their interceding Saints, and valuing the Straw on which his Body lay, as a Relique of great price? They who act so, put too much upon us, when requiring our Belief, that Abhorrence of the Guilt makes any part of their Grief upon this Occasion. Till therefore therefore they think fit to give some other sort of Testimonies; we must have leave to suspect, that such Men condemn this Treason, as a true *Popish Spirit* does the Massacre of || *Paris*, for being done by Halves, and not answering to its purpose.

Happy however it is for Us, that One above, whose Judgment is always right, declared the Detestation of the impious Attempt, by detecting, and, as on this Day, utterly defeating it. Happy, that he hath ever since continued to shew the Snares of these ungodly in pieces. For I cannot think we do them any Wrong, by apprehending the same Hand more or less concerned, in all the Miseries and Confusions of this Kingdom ever since. They appear but too manifestly never to have wanted the Will, tho' (God be praised) they have often wanted the Power, to embroil and enslave us. When they imagined themselves in possession of that also, what Improvement they made of the Opportunity, by abusing the misguided Zeal of an unfortunate Prince, I delight not, and indeed I need not, to put you in remembrance. Your selves both felt the fear, and saw the danger. Of which I now desire to

* *Tortur. Tort.* p. 75, &c. † Gerard, alias Everard (before whom the Sacrament and Oath of Secrecy was taken) and Greenwel, alias Tesmond, who confirm'd the Before-scrupulous Conscience of Bates, Servant to *Catesby*, by assuring him, the Design was not only Lawful, but Meritorious. *Thuan. lib.* 135. part. 2. ‡ Hall, alias Oldcorn, and Garnet. || *Gabr. Bonde, Considerations Politiques sur les Coups d'Etat*, from pag. 167. to 181.

make no other Use, than that of exciting your Thankfulness for the Deliverance. For, that the *Fifth of November* might shine with double Lustre, on It our Religious and Civil Light began again to triumph over the Malice of their Subverters. This Restitution of both we owe, next under God, to the unwearied Toils and glorious Conduct of a Prince, whose Memory, (if it were only upon that account) ought to be very dear to us. But when we add, that there too was laid the Foundation of our present Happiness, the Stability of Her Majesty's Throne, and the unparallell'd Blessings of Her Reign: What Honours can be too great for Her Royal Predecessor's Name? What Distinction too solemn for This so auspicious, so important Day?

I am under a necessity of contracting my self upon so agreeable a Subject. But, by the little said upon it, You, doubtless, are convinced what right we have to the words of *Moses* here, and that indeed they hardly come up to our point. For I know not well, whether it might not look like a Diminution of his Mercies and peculiar Providence towards us, to say, that our *God is nigh in all we call upon him for*; when in many Instances he hath even prevented our wishes, and in most very far surpass'd our Expectations.

II. With regard to *Israel's* second Advantage we are beyond comparison superiour. For how justly soever the Pre-eminence were ascribed to the *Jewish*, above any other Law then obtaining in the World, yet may we truly affirm with *S. Paul*, [2 Cor. 3. 10.] that *what was then made glorious hath now no Glory, by reason of the Glory that excelleth*. Such is our indisputable Prerogative as *Christians*.

But, since it hath pleased God to permit, that even *Christians* should be miserably corrupted and divided; we ought to esteem it our peculiar Felicity, that we are Members of a Church, of whose Faith and Practice God's written Word is the Rule; of whose Interpretation of that Word the Sense of the first purest Ages is the Standard; whose Worship and Ceremonies are solemn without Preciseness, and decent without Superstition: Whose Offices are sound and prudent, apt and edifying; whose Religion not only dares, but desires, to be

seen

seen without disguise, and carefully examined by all its Professors. A Religion, that heartily embraces all the Councils of God, but with a just indignation rejects the additional Articles of Men, and will not submit to the tyranny of Idolatry in practice, and Contradictions in Belief, being imposed as Terms necessary to Salvation. A Religion so exactly calculated for the perfection of all Divine and Human, Moral and Social Private and Publick Virtues; that the Zealots of *Rome* have nothing truly Primitive and Christian which we want; nothing particular to Their Communion, which we are not better without: In plain *English*, Nothing which they stickle for converting us to, but newer or older Errors, Uncharitableness and Faction, Disloyalty and Slavery. Lastly, (which comes up closer to the Occasion of this Assembly) A Religion in Meekness and Innocence so like its Divine Author, that it will not allow Us to take Sanctuary in those infamous Means for our own Preservation, which our Adversaries, without any scruple or remorse, make choice of for our Destruction.

On these Two Privileges then let us, after the Example of *Moses*, fix our Contemplation, and ground our Happiness. The convenience of our Situation, the benignity of our Climate, the various Productions of our Country, the benefits of our Navigation, the Wealth of our People, the Wisdom of our Laws, the admirable Temper of our Constitution, the terror of our Arms by Sea and Land, and the shining Graces of our *Queen*; These are glorious Advantages, and an unexampled concurrence of Blessing. But let me notwithstanding crave leave to say, That, to ascribe our present Enjoyments or our future Expectations to any or to all of These, is to stop too short. They are indeed proper Instruments and subordinate Causes, but the Original and Efficacious Cause of all lies higher yet. It is the Favourable Providence of *GOD*, It is the Excellence of our Religion, that constitute our true Greatness and Glory, our Hope and Crown of Rejoycing. For such is the mutual Connexion and Dependence of these Two, that to the Favour of *God* we owe the preservation of his Truth among us, and from a steadfast Adherence to that Truth we may promise our selves the same Favour and Protection, which

hath

hath put so visible and so advantageous a Difference between
Us and other Nations.

Only let that be Ours, I beseech you, which is here commanded to be *Israel's* Care: To adorn this Truth, and to answer that Goodness of our *Almighty Protector*, by a Conversation suitable to both. Nor let us be wanting to that for which God hath done so much, in all lawful and prudent Methods for securing, increasing, and, if possible, perpetuating this our Glory: Especially by a watchful Prevention of that unwearied and implacable Malice, which labours for Mischief from a Principle of Religion, and teaches our Ruin to be meritorious: that furious Zeal, which, when it cannot call down Fire from Heaven, is not ashamed to impregnate the Bowels of the Earth with it, thence to undermine, and scatter, and consume us. Above all, let no Divisions within (fomented industriously by them that are without) render us an easy and unthinking Prey. For, after so many Warnings and Experiments of an Enemy subtle and restless, insinuating and bold, and always in perfect Agreement against our Faith and Constitution: Any Breach upon us, for want of a yet more united and enlarged Strength, will deserve hereafter, not to be pitied as our Misfortune, but censured as our Folly and Reproach.

Oh! therefore that the past Blessings and Escapes, to which we are indebted for remaining hitherto a Reformed Church and a Free Nation, may be so devoutly commemorated and so religiously improved by us, that my Text may be answered in the Latter, as punctually as you have seen it is in the Former Branch! May the inestimable Mercies we have receiv'd, and the excellent Religion we profess, be effectually taught *our Sons and our Sons Sons*: And may the *LORD*, who hath so signally been our *GOD*, be likewise Their *God* for ever, and ever. *Amen.*

F I N I S.

**A CATALOGUE of Sermons Printed and Sold by
Henry Hills in Black-Fryars near the Water-side
Price One Penny each.**

TWO of Sir *William Daws*, Bar. one at *Cambridge*, on the 5th of *Nov.* 1706. and the other before the *Queen*, *Nov.* 19. 1704.

One of the Bishop of *Norwich* before Her Majesty, *March* 8th, 1705. on her happy Accession to the Crown.

Two of the Bishop of *Lincoln's*, one *Decemb.* 31, 1705. and the other *Novemb.* 5. 1705.

One of Dr. *Willis's* Dean of *Lincoln*, on the 5th of *Nov.* 1705.

One of Dr. *Blackhal*, his Commencement Sermon before the University of *Cambridge*, *June* 30, 1700.

Three of Dr. *Parsons's*, call'd *The First-Fruits of the Gentiles*, &c. at *Salisbury*.

Two of Dr. *Moss*, one before the *Queen*, *April* 22d, 1706. The other a Spittle-Sermon Wednesday in *Easter-week*, 1706.

Two of the Archbishop of *York*, one before the *Queen*, at Her Coronation. The other, *The Government of the Thoughts*, before the *King* and *Queen*.

One of Dr. *Clarke*, before the *Queen*, *Decemb.* 30, 1705.

Three of Dr. *Stanhope*, One before the Bishops, &c. *Octob.* 25, 1705. two before the *Queen*: one at *St. Paul's*, and the other at *St. James's* the 5 of *November*, 1706.

One of Dr. *Blackburn's* before the *Queen*, *Decemb.* 9, 1705.

A Sermon call'd *The Royal Merchant*, before his Majesty King *Charles* the Second, at *Whitball*.

One of the Bishop of *Gloucester's* at *Gild-Hall*, the 7th of *Septemb.* 1704. being a Thanksgiving for overcoming the *French* and *Bavarians*.

Two of Mr. *Knagg's*, one a Perswasive to Contentment, the other *God with us*.

One of Dr. *Hoadly* before the Lord Mayor, &c. *Septemb.* 29. 1705.

Three of Dr. *Kenner's*; Two upon the Murther of King *Charles* the First, *Jan.* 30, 1703, 1705. The other before the *Queen*, *June* 23, 1706.

One of the Bishop of *St. Asaph*, before the *House of Lords*, *Jan.* 30, 1705.

One of Mr. *Stubs*, on *May* 26, 1706. being a Preparatory to the General Thanksgiving.

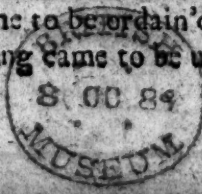
One of Dr. *Manningham*, before the *Queen* at *Windsor*, *Aug.* 4, 1701.

One of Mr. *Sprint*, The Bridewoman's Counsellor, at a Wedding, 1694.

One of his Grace *John* late Arch. of *Canterbury*, 1694, Of evil speaking.

One by *W. Wotton* B. D. *The Rights of the Clergy in the Christian Church Asserted*. In Answer to, *The Rights of the Christian Church asserted*.

An Epitome of the Protestant Religion, shewing when it began, why the People so call'd, of the 3 Creeds, wherefore People stand when one is said How and when Infant Baptism came to be used; when and wherefore God-fathers and God-mothers came to be ordain'd, and the Sign of the Cross us'd, when and how Sprinkling came to be used instead of Dipping, &c.



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